

# **fulcrum**

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## **10th**

## **C.L.C.**

## **CONVENTION**

THIS GREAT SEAT OF LABOUR STALWARTS.  
THIS GREAT PARLIAMENT OF WORKING CLASS IDEAS.  
THIS LABOUR CONGRESS.  
THIS LABOUR CONGRESS WHICH ONCE WAS WONT TO  
CONQUER THE SOCIAL AND ECONOMIC PROBLEMS  
OF THE WORKING CLASS,  
HAS MADE A SHAMEFUL CONQUEST OF ITSELF.

# SOAPBOX POTPOURRI

## about technocracy

### QUESTION —

Dear Sirs:

I would like to know what information you have for the advancement of Socialism. It seems we are doomed if we cannot by some D.D. solve ourselves. What do you know about Howard Scott's "Technocracy" and how is that supposed to function?

Interested.

Viscount, Sask.

REPLY —

Thank you for your enquiry of March 30th. How is "Technocracy" supposed to function? Briefly the non-human energy of the North American continent is supposed to be mobilized and measured for all of N.A. society on a clearing basis, regardless of how much each individual may have contributed. Each person would be issued an Energy Certificate which would indicate his or her share of the total net of goods and services after "governmental" deductions for "capital costs" and basic "communal services". Until their 25th birthday, all citizens would receive a "maintenance allowance". In this manner Technocracy aims to abolish "the price system" and make abundance available to all.

They say there will be no "theory of labor value or of any other value" in their system. (Energy Certificate, 1952, p. 12), but in fact Technocracy supporters do not understand Marx's labor theory of value. Their contention is that no one, including Marx, ever anticipated the disappearance of value in wealth in the context of technological abundance potential. They are unaware that Marx did anticipate and advocate this, as a result of his scientific analysis of capitalism and its values (commodities).

Marx showed that historically the capitalist minority ownership of a means of production and distribution of an industrial character forced goods and services to assume the form of commodities, that is, articles of wealth, produced primarily for sale-profit, and containing value. And that the value of a commodity was determined by the amount of socially necessary labor crystallized in it. He also showed that the source of the wealth and power of the capitalist class was its appropriation of unpaid or surplus labor values above the values paid to the workers as wages. He illustrated further that scarcity in capitalism is caused in general by the restrictions of what will sell, and for the majority who are the working class by what their wages will buy. He further clarified the nature of money as being another commodity devoted to a specialized purpose in capitalism of measuring the value of, and acting as a medium of exchange of all other commodities. The supporters of Technocracy, like other reformers do not penetrate below surface effects of capitalism. Being blind to the economic foundations, they view the visible effects as causes. Preaching against money and scarcity in ignorant isolation from the rest of the commodity and class ownership mainstays of capitalism is useless for solving the poverty problem. The Technocrats have no intention of terminating the capitalist ownership of the means of production because they do not see this as the cause of the insecurity of the majority. Technocracy literature reveals this. Its Energy Certificate pamphlet alone, refers to "exchange" once, to "cost" three times, "pay" twice, "employ" once, "employment" once, to "spend" and "spendable" as well as "purchase" and "purchasing power". These are all expressions pertaining to exchange of values — (commodities) and class ownership which characterizes present society. The Energy Certificate would of necessity be nothing more than a new name for the dollar bill. Technocracy generally avoids references to ownership.

On the other hand Marx, by penetrating the root of the matter, pointed out the achievable solution of a money-less, wage-less society of common ownership and democratic control, by and in the interest of mankind as a whole. This means free access of abundance (not sharing! sharing is an admission of scarcity — people do not share the air they breathe). Technocracy unintentionally reveals its commitment to the present status quo



of capitalism in other ways, notably in its Brief No. 49, 1960. In this tract it rejects Marx's social equality condition of free access as likely of "...never being achieved in human relations..." The same Brief titled "The Myth of Equality", opposes another Marxian description of the free society of abundance, e.g. "from each according to his ability, to each according to his needs" as being impossible because of "human avarice and ambition". This argument against Technocracy's own illusory abundance and against the real abundance of Socialist society is exactly the same one used by the capitalist class to discourage the workers from investigating Socialism. Marxism notes accurately that avarice is a by-product of capitalism's environment of scarcity-deprivation and will disappear in a world of free abundance. Technocracy ignores the global context of today's economic reality and plans an impossible and retrograde North American split-off in its goal. Through his scientific investigation of capitalism, Marx supplied the political knowledge the majority needs to emancipate itself from wage-slave scarcity. Technocracy on the other hand stresses majority social ignorance, the stuff that capitalism's leaders - dictators - rely on. Brief No. 44/59 says "...any program that relies upon voluntary human self regulation is doomed to failure. Technocracy merely proposes that scientists... be put in charge...". It is well known that Technocracy does not believe in elections as a route to governmental office. Other capitalist institutions it plans to retain are "armed forces" and a "Continental constabulary (police), (executives of the government)" according to its organizer for the city of Nanaimo last year.

Technocracy is a disenchanted, petty-bourgeois businessmen's movement, a carry over from the Hungry Thirties, peculiar to the North American continent. Real Marxism is the practical understanding of world capitalism, both in its booms and its depressions. It is the ever present solution to the problems of this earth's majority, those who produce its wealth as soon as they recognize it and use it. More information on Technocracy is available. Leaflets and sample copies of the Journals of the Companion Parties of Socialism have been sent under separate cover.

Most notable two-worded contradiction for the second quarter of 1974 is credited to a TIME review of the 700th anniversary of St. Thomas Aquinas - "theological thinker". Prize winners of the past have been "democratic government" (democratic dictatorship) and "Socialist government", (a government whose orders are to abolish capitalism but instead preserves capitalism and its state or a Socialist society in which government over people is impossible, which still has government over people; take your pick).

## WHERE THE PROFITS ARE

One of the theories about the source of profits is that rich people produce their profits themselves, by slaving away with superior brains in their country homes, on the Riviera, etc. The fact that profits flow from surplus values, which are the difference between the wages of the worker and the total values he produces, seems to be suspected by the employing class itself. It just can't get by without the working class. And the employers' favorite national executive, the state, stands ready and willing to assist at all times. One of its branches, an employment agency known as Canada Manpower, has had a full page advertisement in national magazines and in "Time", advising business leaches about the student bonanza available this year, April to September. The second most beautiful thing in the world, after profits, are the sterling qualities of the class that produces them. The ad, says that students are: "Hard-working, willing to travel, diligent, bright, eager, broke (in that situation, you'll do anything for a buck) honest (the only party in the labor-power contract allowed to be dishonest is the buyer), energetic, versatile, strong, fun to be with, available". To assure entrepreneurs that these students have the proper attitude about their exploitation, the advertisement adds "uncynical", (you name it, we'll do it, regardless of the degradation, the drudgery, monotony, stupidity -- lack of social usefulness) followed by "terribly helpful". Furthermore, "They come in both sexes". Women's lib, your prayers are answered. Equality at last.

No superlative is left unused: "...handy-dandy, two-armed, fleet-brained worker..." "Your worker is being trained to think right now (about how to produce profits) by some of this country's top brains". Also, "Summer students, they really work".

Finally, Canada Manpower shows how capitalism intends to solve the racial problem. Some of the students in the accompanying phot seem to be Negro and Chinese. Equality of plunder which leaves the cause of racialism, the social stresses of the capitalist environment, untouched.



The following report has nothing to do with Socialism. It is merely presented here to shed some light upon what is happening as seen through the eyes of a Socialist steeped in the principles of democracy, free discussion and debate.

It may also be useful in helping Socialists ascertain whether their present position on trade unions is not a bit too armchairish and in considerable need of updating.

# 10th C.L.C. CONVENTION

(Minor Editing)

For me the Convention began in confusion. Because of a transportation mix-up I arrived about 3/4 of an hour late. I even missed the prayer. Then I could not hear from where I was sitting. I hardly heard anything for the first half day except when French was being spoken and I could pick up the English through my translating device. In the afternoon I moved to where I could hear better.

When I moved to a place where I could hear, the confusion changed to chaos. First came the moronic histrionics of the wind-up toys of the various Labour Power Modules. Then follows the shouting and chanting of the Pinochios. Insane symphonies under the batons of the Labour Modules, all under the aloof gaze of the great national and international Mandarins of Labour.

At the end when all the chaos and shouting had subsided it was perfectly clear what had happened. For that reason I will begin at the end and fold it all back up into a neat little package that may be of some use to my brothers.

What finally unfolded was the most disgusting spectacle I have ever witnessed.

It is Friday morning, May 17th, the last day of the Convention. The rape is complete. About one third of the delegates are not around to look at the mess beneath the bedsheets.

Homer Stevens of the United Fishermen and Allied Workers is standing about the centre of the Convention floor. Chest out, standing tall, he surveys the floor. You can almost feel him float. All his lieutenants have subsided. The stage is his. Louis Laberge, President of the Federation of Labour of Quebec is nearby. He is fairly bouncing, slapping backs and shaking hands. It is a victory dance. Only two Modules remain. Louis Laberge vigorously shakes hands with Homer Stevens. They embrace. Restraining myself from vomiting I muse to myself: what a deadly embrace is that. How will Louis Laberge explain Homer

Steven to the Vatican? How will Homer Stevens explain Louis Laberge to the Kremlin?

But Homer Stevens, whatever else he may be, is no buffoon. He steps to the centre mike. Despite the ideological stench at centre floor I step immediately behind Stevens. I want very much to speak on the coming question of nationalism. Louis Laberge momentarily awakens from his bouncing. He takes a place at a side mike. A cheerful prospect for me I think, for as everyone present can clearly see. I was positioned before the mike prior to Laberge. I naively think this almost guarantees me a chance to speak. A few lesser lieutenants and wind-up toys at other mikes trot out well memorised routines - routines with which the members here are only too familiar.

It is Homer Stevens turn at the mike. He delivers his victory speech. When he finishes his fellow Mongols, their Wind-up toys and Pinochios chant QUESTION QUESTION, meaning they want a decision on whether all debate shall cease and the question be voted upon. This is a legitimate device is sometimes used by power groups to stifle some ideas. The later maneuver is called Jamming the mikes. Judge for yourselves which is the case in this instance.

QUESTION QUESTION, they chant. LOUIS LOUIS, comes a late call from the Quebecois. Louis is confused. His hand is up. His hand is down. Finally, he consumes himself. On the vote to cease debate, the Bolsheviks, all manner of wind-up toys, some genuine but fear controlled people, their Pinochios and a considerable number who just want to get to hell out of the place vote in favour. Louis is not bouncing now. His Quebecois, Pinochios and Wind-up toys along with some who may even have a democratic motivation vote against. The vote is close but Louis Laberge loses his chance to speak. HOW SOON THE BEDSHEETS COOL!

To aid in judging whether the mikes were jammed or not and to give an idea what was going on I will give the speech I was about to give.



Brother Chairman, Sister and Brother Delegates:

If ever I had it before, I have at this Convention, lost my ideological virginity. It has been raped from me by those union power MOGULS, those dues collecting Octopuses, those wheeler dealers, in their behavior of the past few days.

And I will return to my fellow unionists and I will tell them what has happened here - what happened here and what was behind what happened here. I will tell of the trades for votes, of the wining and dining of the "right kind of people", the right kind of people with the right kind of power vote behind them - wining and dining with funds from our dues and not even for working class principles, but for power interests and for power interests that are furthermore very much against the interests of the working class as a whole.

I will tell of the deadly tri-party embrace. An embrace involving an octopus that is ambitious, not for the interests of the working class, but rather for just more dues to feed its somewhat inert bureaucracy. Another party that panders to linguism but is likewise only greedy to feed on more per capita and a third side of the triangle - those bolsheviks whose main motivation is to seek revenge for yesteryears disciplining that they so deservedly received from their international office, combined with an infantile desire to continue in that same self destructive manner. Who knows what weird children this marriage will spawn.

The International Representatives ... are not so crude in their ways so all of their motivations are not so easy to identify. But one thing is certain. The day will come when they can no longer sit around a bottle of Canadian Club and casually scribble down decisions effecting thousands, even millions of workers.

Finally there is a group here with which I can feel some empathy and consequently because of their behavior feel more annoyance. These are the Pinochios - pinochios who shout and chant when their moguls pull their strings. And just as quickly quieten when the moguls hand is lowered. Oh, don't think I haven't felt the tug. The word from our cancer was "somebody has to reign this guy in". Well reign away. My strings are cut. Poor pinochios, when will you shake the sawdust from your heads and see what these bastards -- oh I beg your pardon Brother Chairman did I say bastards? I am a man of limited vocabulary. I mean those not born to the legitimate needs of the working class. What they have in mind is something other than your best interests.

Brother chairman I am no Saint Patrick who can drive these serpents from our ranks but I do at this time call on all genuine working class members to join with me in a declaration of war against all those anti-working class elements within our ranks. I, myself will first attack

those elements within my own organization and I hope that this time when the smoke clears the working class will not merely deliver the slap on the wrist as they received formerly from their top executive but obliterate all visible trace of them from within their organizations.

During the day voting and other business was conducted. Unfortunately, I had been appointed a poll captain and was occupied during much of the business. This is especially unfortunate as it caused me to miss an opportunity to speak on the subject of C.L.C. support of the N.D.P. This is undoubtedly my own fault, for had I been alert enough to have informed the C.L.C. Executive of the very valuable arguments I wished to present AGAINST SUPPORT OF THE N.D.P. they might have exempted me from my duties.

I wished also to speak on the Resolution to have the 15 cents per capita of the education fund redirected from the C.L.C. to the Federation of Labour of Quebec. Here would have been my speech:

Brother Chairman, Sisters and Brothers:

Louis Laberge asked me to read this expensive brochure. And though it is quite lengthy it seemed to important to him that I did read it and after said to Louis Laberge that the brochure took a lot of words to say very little. And Louis Laberge told me that they had a difficult time with the translation.

Louis says he want a better deal because of the language and cultural differences in Quebec. I think that this is bullshit. The social and economic problems facing the working class cut across all language and cultural differences.

It is unfortunate that Louis Laberge had not enlisted the help of my Quebec friend in translating this brochure. He is quite capable in both French and English. And he did not get that way by waving a Quebec flag. He got that way because his English mother and French father saw to it that he got a very good education.

But it is not necessary to bother my Quebec friend in this matter. As backward as my French is I can translate the message in this brochure into very few words in both French and English. Then the great waste of time and energy this brochure consumed might have been better used in fighting the interests of the Quebec working class. The message is plain and brief:

GIVE ME MONEY MORE MONEY. MORE MONEY.

DONNEZ-MOI D'ARGENT. PLUS D'ARGENT. PLUS D'ARGENT.

But is it money for the interests of the Quebec working class? Quebecois look at your new-found allies. Are you proud of them? Are you proud of yourselves? Ask yourselves, are people who make deals with these Bolshevik trash really and truly working in the best interests of the working class? Do they want more money for you or for better upholstery in their offices? You have, no doubt, heard the expression: NO TAXATION WITHOUT



REPRESENTATION. The message for Louis here is likewise simple: REPRESENTATION ONLY WITH TAXATION. REPRESENTATION SEULEMENT AVEC TAXATION.

Louis says he does not want to separate. I know he does not. It is only a veiled threat in maneuvers. But think, yourselves, of the results of such a move. In the struggle that all workers have to face, do you not stand to learn a lot from "le monde anglophone?" In those struggles go forth, not with a Quebec flag in one hand and a catechism in the other, but rather with sound working class knowledge. From what I saw here today I think that is something Louis LaBerge is quite incapable of providing.

#### NATIONALISM AND INTERNATIONAL UNIONS

Anyone who thinks that nationalism was really an issue at the Convention better think again. The Resolution regarding the C.L.C.'s right to discipline international unions that do not allow enough room for Canadian content etc. etc. was referred for consideration to the incoming executive (as was the Quebecois Resolution). Referring to the incoming executive is like establishing a Royal Commission. It postpones the embarrassment of having to make a decision, sometimes indefinitely.

Actually what is involved here is the problem of fighting union issues of Canadian laws whether it can be done more effectively with an additional headquarters in, say, Ottawa remains to be seen. The important thing is that many International Mandarins have expressed a willingness to set up Canadian Headquarters with a Canadian President etc. And although many Moguls have failed to tell their members this, the matter is settled. All that remains now are the great brinkmanship battles of how much money and to whom. This in the final analysis is to where the resolution was directed. While actually doing nothing the Resolution will serve as a propaganda tool for some Power Moguls who wish to take credit for what is about to happen. No matter what they may say the issue is a practical consideration that has nothing to do with nationalism whatever.

For those Bolsheviks that have managed to become Union Power Moguls the Resolution serves several purposes. They tread an uneasy path between their economic base of union members and their lunatic HATE YANKEE political base. For the later the Resolution is a crumb to feed their half-starved, crazed appetite. Anyone who believe that the Bolsheviks who have "advanced" to the position of union Power Moguls will make any real drive to get U.S. based unions out of Canada should follow such a proposal to its logical conclusion. If Yanki went home the bolshi Moguls would not only be hard pressed to find a new hate image in their political arena but in their economic base of unionism they would be under considerable pressure to give union positions to all manner of theoretical and to the barricades lunatics. Their unions would progressively lose ef-

fectiveness in fighting for wages and working conditions. Inevitably, their economic base, the wage workers, would take revenge upon them and turf them out. The Pinochios do not know this. The Wind-up Toys do not know this. But the Moguls and the Mandarins know this. And they know that each other knows this. So all sham battles along these lines are strictly for dramatic effect. Bolshi Moguls would be hard pressed to explain if they really were Hate Yanki in their mentality, how is it that they move so comfortably in all the finest traditions of American Power Politics.

National Octopus Unions such as C.U.P.E. would really like to kick out International Unions. For this reason they appear, momentarily as allies of Bolshi and other flag waving Moguls. But be assured this alliance is fragile and very temporary. They are very wary of each other. Although it may be so dressed up, the motivation of Octopus National Moguls (and perhaps some Mandarins) is not nationalism either but MONEY, MORE MONEY, MORE MONEY just as the others. They, likewise have greedy eyes for any union dues they might snatch up.

All shred of doubt about this should have immediately been dispelled at the voting on a dues increase to those small unions directly chartered to the C.L.C. One by one their little Moguls trooped to the mike, weakly waving the Canadian flag, protesting that they could not operate under this burden. No one else spoke. No Pinochios, of course. No Wind-up Toys. No other Moguls, whether national or international. National Moguls, International Moguls, Octopus Moguls, Bolshevik Moguls, all sat firm of jaw with lips pursed. The verdict was obvious. They voted solidly for the dues increase. It should be clear that something was far more important to them than Canadian Nationalism. More important to them, possibly than anything - MONEY. MORE MONEY. MORE MONEY -- In the form of dues.

The members here may have heard it said that I am so cheap that I will wear out a pair of shoes to save a dime. I will not admit how true it is but the degree that it is true was, this day, a fact or in advancing my education. In order to phone my wife I slipped into the Press Room. The Press Room is full of phones without coin slots. This was, after all, not too improper as I am a writer. While on the phone I could hear the reporters. "There were no surprises. All deals were made last Sunday."

Now the picture is complete. I can see it almost as clearly as if I was present. Prior to the Convention the Moguls come before the Mandarins and present their demands and display their Wind-up Toy and Pinochio votes and Mogul vote alliance and trades for votes. The Mandarins lay down what they will tolerate and what they will not tolerate. All manner of threats and brinkmanship are indulged in. Eventually the play that all know will be written, is written. All that is necessary now is for the players to play out



their various parts to their various audiences. If the players play well they will each go to their separate rewards. Mandarins of course to their fine banquet, perhaps even hosting the odd more promising Mogul. The Moguls reward well behaved Wind-up toys with fine food and free booze. The leftovers, the Pinochios, the non-cooperators, the failed Wind-up toys are all relegated to the Great Dance with crackers and cheese, hard chairs and pay for your own booze. You will be hard pressed to find Mandarin or Power Mogul here.

In making this report I make no special indictment on this 10th C.L.C. Convention. I am given to understand by delegates who have made the route before that this is always the way it happens. Only the players change. Furthermore, because the News media does not reveal what it knows full well goes on it is reasonable to conclude that the reason they do not is because they dare not. And the reason they dare not is because to reveal it here would be to reveal it everywhere - that this in fact is how it happens throughout the whole fabric of society.

I saved a statement on education for the end. The C.L.C. has two education departments. Education indeed! From this doe fight? Is it any wonder that such infantile crap comes from these C.L.C. departments. My analysis can be summed up in a few words.

THIS GREAT SEAT OF LABOUR STALWARTS.  
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WORKING CLASS  
HAS MADE A SHAMEFUL CONQUEST OF ITSELF.

In making this report I realize I am burning all bridges but one. The Mandarins and Moguls and even some Wind-up Toys who still have any mind left allege that this bridge is not strong enough to sustain the weight of human beings. Perhaps they hope it is not strong enough. I am gambling a hell of a lot that it is strong enough.

To those union executives for whom I still have a degree of respect my adieu to you is without malice. But you cannot unring the bell.

There are, however, bastards who will do anything. Already, in Vancouver without knowing anything about this report they were starting the rumor that I was a Fascist Lacky of the capitalist class. I fear not those rocks. They will return to their own greenhouses. But who knows what is next?

It may be a bit unusual to do so but in making this report I would like it to be partly a tribute to a New York cab driver, the late Sam Orner. Perhaps some of the tribute should be shared by the late Joseph Yablonski. I do not know. Only his closest friends would know for sure. If so please take some.

Respectively submitted, Larry Tickner.

I move adoption of this report.

Our member, quite properly, in his position as a trade union delegate, did not make an address with any political implication in it. It is however the duty of FULCRUM to make, to analyze any political implication within or surrounding the Convention. FULCRUM is certain that there is more information on the subject but because of the local union secrecy laws our member is not permitted to reveal the material. Indeed, if such information were to appear in these columns our member would be liable to discipline from his union organization. And no FULCRUM reader, certainly no socialist, would expect any worker to so jeopardize his livelihood.

## POLITICS at the C.L.C.

Prior to the Convention there are all kinds N.D.P. and Bolshevik and Bolshevik splinter types who, being aware of our member's Socialist Party of Canada affiliation, pour all manner of pressure and persuasion upon him. More than once was it indicated that, "If you play your cards right you can do YOURSELF AND YOUR PARTY a lot of good." Even more frequently asked, if the question "How many Members do you have?" The response that if Isaac Newton were trying to convince you of the Theory of Gravity would you be asking him how many people believe in it, does little to satisfy these people. In fact that is probably exactly what they would do. At the start of the Convention our member was oblivious to what was behind the questioning of the various Bolshevik splinter underlings who ask, "Where do you get the right to speak so much? You shouldn't..." etc. etc. Equally oblivious were they to what was behind our members reply, "Do not bother me with that shit. What I have to say is very important."

Behaviour outside the Convention Hall is also curiously interesting. On the opening day of the Convention one is met by a snowstorm of FREE journals being passed out by the various Bolshi splinters. Inside the building in apparent dignity sits the N.D.P. at a display table. (Note some of these Bolshi pack two cards.) After the opening day a curious order develops. There is now only one Bolshi splinter at a time giving away papers. One time the Maoists, another the Trots, another the ... What the hell! They are splintering so fast, who can keep track? On the final day only the Moscow splinter of the Bolshis is visible GIVING AWAY THE PACIFIC TRIBUNE. The only disturbance to this pattern is our member who during the breaks SELLS socialist literature. (It was most helpful that he had material in both French and English). If our member hadn't had such rough bark on him he might have wilted under the stern glances of the others, glances that are designed to make one feel like a bad boy who is not playing by the rules. Attempting to engage these Bolshi splinters and splinters of splinters or the N.D.P. in intelligent discussion is like trying to teach calculus at a kindergarten.



"Capitalism? - yes, but right now Rockefeller is coming - Atomic missiles are coming - The C.I.A. is coming." All manner of schizophrenic night-mares are coming. Whatever of them that really are coming can they be any worse night-mares than these mind-fucked assholes? They give a lot of jumps and jolts about A UNITED FRONT. The reply to a query about united with whom against what and for what is equally garbled. "...for the country - stop weapons - the C.I.A." etc. etc. They rhyme them off like Sunday school kids, but with a viciousness that is not visible there.

Inside the Convention, on the final day, a very curious thing happened. A Maoist is making a tirade at one of the mikes. Surviving the Convention floor there is not a Moscow Bolshevik to be seen. After the tirade is finished President MacDonald exposes that the tirade was taken right out of one of the papers passed out in front of the Convention. How? What? What? Now MacDonald is a pretty busy man and in view of his tumbling of the job of chairing the Convention it seems quite out of context that he, by himself, would do this job. Nor does it seem likely that any of his immediate colleagues would be bothered reading this trash. If so, who else tipped him off? And how did the tipper know in advance? An amusing bit of Bolshi splinter double double-cross. Shortly after the Maoist has finished the Moscowist drift back to their seats.

Out of this whole piece numerous questions should be asked:

What are the ramifications of extremely political ambitious union power moguls in position to arrange hotel accommodations for large numbers of trade union delegates?

Why are some hotels jam packed while other more reasonable, but quite presentable, and union accommodations are half empty?

How is the numerically microscopic so-called Communist Party, and their various splinter counter parts, suddenly in the position to afford to GIVE AWAY so many copies of their papers?

Is the constant question directed at Socialists by these elements, of "who is paying you" a reflection that they can understand no other way of operating, that the concept of a Party, financed by members dues is completely beyond their comprehension?

Is the constant question of "how many members do you have" a reflection of how the spoils are divided up, even, to some degree, how speaking time is apportioned?

Is the accusation that the Socialist Party of Canada is out to divide the working class a reflection, not that socialists want to divide the working class but because they will not play these games their honesty has a tendency to fracture these power structures? Does talk of a UNITED FRONT really mean that while this event is on certain elements will momentarily forget their

little hatreds of each other while they divide the monetary and propaganda spoils and otherwise further entrench their chieftenship?

What is the significance of the crotch campaign and women whose words do not imply any deep seated political motivation?

What is the force driving them?

Is there any significance to a rather naive, simple man in his forties, at a party, singing the song, "First up Granville, then down Main, looking for some more Cocaine. Singing honey have a sniff, honey have a sniff, honey have a sniff, on me..."? The song was not funny twenty-five years ago but this sheltered little naive man acts as though he just heard it. If so from what elements did he hear it?

Why do some otherwise genuine union executives who hate the Bolshi, seem afraid to oppose their power Moguls?

Can the extremely intense hatred of Trudeau by the seamier elements of capitalism be explained by the fact that in legalizing homosexuality he partially relieved them of one of their most valuable blackmail weapons?

Is their intense opposition to legalizing the use of drugs born of similar motivation?

Readers should make no mistake. Socialists are not going to get on a campaign to reform capitalism. Capitalism was no bloody good when homosexuality was illegal. Now homosexuality is legal capitalism is still no bloody good. Likewise with drugs. Capitalism is a nightmare with drugs illegal. If they were made legal Capitalism would still be a nightmare.

#### CAPITALISM IS JUST NO BLOODY GOOD

There might be some fear that this report might be used by the capitalist class to beat down the workers. This is not likely to happen for several reasons. Think about it. Is it really in the interest of the capitalist class to have executives of narrow political ambitions uprooted and replaced by someone who might even within the limited scope of unions, be concerned solely with wages, working conditions and safety? (The latter is really badly neglected in this area.) Also do not the capitalist class and the union power mandarins and would-be power mandarins have a common interest in keeping any information on how they each arrive at their luxurious feasting table? Oh some innocent, or even overt traitors, might shriek MAFIA. But this is pure unadulterated bullshit. There is no Mafia anywhere. It is merely a useful term to be applied wherever the real nature of capitalism bursts through its disguised shell. So that everywhere else it can be made to look as sweetness and light. Neither should it be thought that this is an attempt TO CLEAN UP THE UNIONS. Neither should any socialist dislocate great amounts of energy in such a venture. Any tradesman who has walked into the salley of an old ship knows how fast the cockroaches



## socialist attitude to unions?

The classic Marxist attitude towards unions -- that unions function to help the workers survive within capitalism but that the ultimate solution in the political arena to replace wage slavery with production for use must be undertaken by the workers is still correct. But it does not extend far enough.

For one thing unions have undergone a terrific transformation in the last 50 or 100 years. Example 1: The union secrecy rule was implemented at a time when unions were illegal, to protect members from discrimination from the capitalist class. Does the secrecy rule have the same function today? Do the capitalist class not know who is every militant job steward and lunch time table thumper? The only purpose the rule now serves is to protect devious union power moguls from the light of day. Example 2: Certain unions have a cute little system of UPGRADING. As a naive key employee who had just been upgraded by \$200. per month put it: "Yes, you give me who do not need it, \$200 a month more but why don't you do something for those poor \$2.50 per hour people who really need help?" This of course points to the real crux of the matter. Is it not a lot cheaper for the capitalist class to "upgrade" a few people \$200 per month than to give a \$100 per month increase to, say, 1000 workers? Is this not a clever attempt to buy off the articulate at the expense of those who are less so? Do these types of unions not serve the capitalist more than the workers? Are not all of them heading in a similar direction?

Another item that needs socialist consideration is the subject of money and trade union positions. Socialists are occasionally heard saying that all the movement needs is more money to propagate its ideas. Now it would not be too difficult for union members with a good foundation of socialist knowledge to work themselves into union positions. From these positions it would not be too difficult to "persuade" those who are granted certain business contracts to "donate" to the Socialist Party of Canada. Any socialist might get an initial chortle over one-upping the capitalist class in this manner. Neither should anyone suffer any moral indignation over this. But hold on. There are plenty of anti-working class elements that have a nose for this kind of thing. What of the deals and compromises that would have

disappear. He likewise knows what happens the minute his back is turned. It will be likewise here. It is likewise throughout the whole fabric of capitalism.

All that is intended here is to tell it the way it is. What the working class will do cannot be predicted. But they better get off their ass. And in a hurry.

to be made with these vermin? Would that mean anything but harm for the movement? Socialists must be socialist first and trade unionists second. Is it any wonder that when they say this socialists receive such strange looks from ambitious reformers? Because of their own behaviour they take a different meaning to it. They take it to mean betrayal. To the contrary, no socialist can retain any degree of credibility if he defaults on any trust he chooses to undertake on behalf of the working class.

Socialists should take a hard look at whether they should take paid union positions at all. It is of course, recognized that within capitalism even socialists have to sleep somewhere and eat something. (There have been varying degrees of uncertainty in this depending on time and place.) To do this most have to sell their ability somewhere. So why not as paid union officials? The answer to this will, at all times, depend upon the particular odor in the area of concern but a good rule of thumb for all socialists to apply is: Am I putting myself in a position or building an economic foundation under myself that makes my socialist principles vulnerable to bribe, brutality or blackmail? Although it is not directly linked the present subject of unions, socialists, especially speakers, would do well to apply the same rule of thumb in their social life especially in regard to alcohol, drugs and sex. In other words avoid exposure to social behavior that upsets the mores (whether valid or invalid) of the working class to the degree that it interferes with the dissemination of socialist ideas. This is not a matter of morality it is a matter of necessity. Socialists are not, and should not become, puritans. It is just that in ideological warfare the soldiers of socialism cannot afford to be weak.

From what happened at this Convention it is becoming obvious and will become increasingly more so that the working class must soon come to the Socialist movement. There is nowhere else to go. A word of caution however. When the shit hits the fan there will be a lot of vermin looking for a place to hide. Do not let them hide here. There will also be a lot of flotsome looking for a place to attach itself. Wind-up toys who yesterday rhymed out, "The N.D.P. is good. My leader supports the N.D.P. Therefore my leader is good. Therefore whatever my leader does is good. Therefore I support whatever my leader says." are perfectly capable of reprogramming themselves for the Socialist Party. The movement needs no such morons. Only mentally sound workers are needed. They do not have to be articulate. They do not even have to be well versed in any language. All they have to do is understand what socialism is and want it and be prepared to work for it and, in the political arena, for it alone.

Larry Tickner



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RACISM

YAL YIL NA ILALI

# MARX'S "SOCIAL QUACKS" ARE STILL AROUND

# REPLY TO

## COMMODITIES ARE PRODUCED FOR SALE, NOT FOR USE

OVER A YEAR AND A HALF AFTER THE NEW DEMOCRATIC PARTY ASSUMED OFFICE IN THE PROVINCE OF BRITISH COLUMBIA THE MEANS OF PRODUCTION AND DISTRIBUTION IS STILL OWNED AND CONTROLLED BY A MINORITY. THE WORKING PUBLIC IS STILL PRODUCING PROFITS FOR THE OWNING CLASS WHILE RECEIVING WAGES FOR THE ONLY REASON WORKERS EVER RECEIVED WAGES, TO REPLACE THEIR PRODUCTIVE ENERGIES. PROFITS IN THE LUMBERING INDUSTRY, THE PROVINCE'S BIGGEST, HAVE DOUBLED. SOME WORKERS IN THE CAPITAL CITY OF VICTORIA ARE SO DESTITUTE THEY ARE COMPELLED TO EAT CANNED DOG FOOD. THE U.S. RADICAL MAGAZINE, RAMPARTS, JAN/74, INCREDULOUSLY ANNOUNCES THAT SOCIALISM HAS BEEN ESTABLISHED IN BRITISH COLUMBIA. EVIDENTLY THE AGE OF MIRACLES HAS NOT PASSED.

What makes this astounding feat possible is that over a century after Marx and Engels put Socialism on a scientific footing, the majority of capitalism's victims remain aloof from any study of its cell structure. The result of which is that Socialism remains utopian and mysterious in the minds of the patient masses. If RAMPARTS had asserted that the earth was flat, the resultant derision and scoffing would have been widespread. Elementary knowledge of geography-astronomy is not suppressed and is even necessary for the operation of capitalism. Not so with social science. Capitalism would not survive if the working class understood it. So its chief beneficiaries do all in their power to keep the workers politically ignorant. A most effective way to achieve this is to make minor adjustments to the system and label these repairs "Socialism," in the continuing propaganda war to make the working class think capitalism benefits everybody. It is therefore not surprising that the officers of the powers of the earth co-operate actively if unobtrusively with the leftists of the earth to keep the world's workers in the unconsciousness of political children.

How and when did this modification of capitalist ideology begin? It had its genesis when Marx was still alive.

Back in the middle 1800's the pioneers of scientific Socialism dissected capitalism, discovered the working class source of profits, determined the Law of Value and the Materialist Conception of History. Marx, Engels and others noted that the wealth of capitalist society presented itself as "an immense accumulation of commodities," its individual unit being a single commodity. They revealed that workers were not exploited when they purchased commodities, but that the surplus value usurped from their labor was contained in each commodity they produced in the factory. They stressed that the workers are robbed at the point of production by way of unpaid labor. That in the bourgeois world of commodities everything looks just and fair. The only commodity the worker possesses, that he offers for sale is his life force of mental and physical energies. Like other commodities, the value of the worker's commodity is determined by the socially necessary amount of society's labor that is crystallized in it. Therefore the net effect of the price of labor power has a special quality however, that in exchange for enough food, clothing, shelter, education, entertainment, etc. to reproduce the worker's energy, the capitalist ends a day of production with a surplus of new values for which he does not have to pay a cent. In other words the peculiarity of the worker's commodity, (the power to work) is its power to produce a surplus beyond the values necessary to maintain it, or equate it. The source of the immense wealth and political power of the earth's rulers is concealed in this "fair and square" exchange of commodities. All this was explained by Marx and Engels, in depth, a century ago.

They also clarified the material evolution of class-divided society from its advent out of the break-up of tribal organization through chattel-slavery, and feudalism; that capitalism was finishing the development of the means of production to the level necessary to make common ownership-free access abundance possible and necessary. It



# THE CCF-NDP NEVER WAS SOCIALIST

## RAMPARTS

was therefore "as plain as the nose on your face" that the solution for the workers to this class ownership of the means of production was a social revolution or change to common ownership and democratic control, where wealth would no longer form commodities but would be produced for the free use of all in a money-less, classless society of wage-less and voluntary work.

### "SOCIAL QUACKS"

The pioneers of social science called their first manifesto of discoveries the "Communist Manifesto" to differentiate their science from, in the words of one of them, the "...adherents of the various Utopian systems, Owenites in England, and multifarious social quacks, who by all manners of tinkering, professed to redress, without any danger to capital and profit, all sorts of social grievances..." (Engels, pref. to the 1888 ed.) This reference was to the reformists who had predominated before Marx and Engels brought their science out. They later used the terms Communism-Socialism interchangeably to describe their practical understanding of capitalism and its logical outcome of a world society of classless, stateless free access and voluntary work.

But both these researchers were over optimistic about the speed at which the workers would learn. They did not foresee the resultant devastation that was to be wrought by the new social quacks that were taking over from the old quacks, who would hide Marxism from the workers, generation after generation by parading reformism in his name.

### CAPITALISM FOR THE WORKING CLASS ?

It is therefore not only harmless to but beneficial to, the world's owners to have the working class view the world from a left-wing bias.

To see nothing wrong with a "fair and just" profit system, with a minor malfunction here and there, such as the biggest bosses making an un-

fair or too big a profit, and in this excess exploitation fruit being channelled back to the most ravished of the workers through taxation. This degree of working class unconsciousness about the wages, prices, profits system of the Ramparts leftist variety leaves the capitalist class firmly in ownership, control and dominance of society. The name of this struggle between the classes is domination of the workers' thinking by the class that lives off them. The ultimate in leftist naivete is to think that the workers who are holding the empty bag, (because they don't know what's going on) are simultaneously going to force the capitalist class (which is aware of its class interests) via the rulers' own state to help the workers to a decent life. Meanwhile, back to the last century. The new social quacks were not content to do their damage in organizations of their own, nor wait until Marx and Engels had died. They infiltrated their rot into a Marxist group in Germany. In spite of Marx's "critique of the Gothic Program," in which he raked the Lassalean "belief in miracles..." remote from Socialism, the Lassaleans united with the Eisenachers (Marxists) to form the Social Democratic Party 99 years ago. Such reformism in the name of Marxism led Marx to exclaim in effect, if that's Marxism, then "I am no Marxist."

### IRRECONCILABLE PARTNERS

The German Social Democratic duality of patchwork to capitalism side by side with abolition of capitalism made an incompatible pair of bed partners. -- a marriage which naturally would never endure. The German workers in their politically ignorant masses wanted "something now" with revolution later. This outlook seemingly involves a knowledge of capitalism, but not so. Because the relegation of revolution to a dim future is predicated on the falsehood that the wages, prices profit economy potentially has something worthwhile for its victims. It involves a rejection of revolution entirely. So the crumbs off the bosses' table assume a magnification out of all proportion to their real insignificance against the total social trauma of capitalism.



## BISMARCK SHOWED THE WAY FOR REFORMIST ANTI-SOCIALISM

General Bismarck, as a right-wing administrator for the ruling class of Germany generally set the pattern that in conjunction with leftists was to slow the progress of working class political participation for another century. He "... had some realization of the hardships of the new working class ... he was ... not frightened by the idea of State action in social matters." Ralph Pieniewski, *MODERN GERMAN HISTORY*. "He undoubtedly saw the value of his married masters' ... in the positive furtherance of the well-being of the workers," on a basic principle of health if they were to be efficient producers of profits for capital. The same author accurately remarked that Bismarck tried to "convert Socialism with state Socialism, (which should have read state capitalism)." He told to his conservative supporters in the Reichstag they "shouldn't be afraid of the word Socialism," just as they knew that the word was being used fraudulently to face the workers. This ruse was exposed by Engels in his "Socialism, Utopian and Scientific."

Bismarck had contemporaneously enacted an anti-Socialist law to suppress the Marxist (read Socialism) in the Social Democrats. It was probably realized how unnecessary this suppression of Scientific thinking was when the act was later rescinded. Normal capitalist propaganda coupled with reforms brought in by the conservatives and those advocated by the Social Democrats was enough to keep the useful section of society in mental subjection without recourse to powers of the state.

This was noted by Engels at the time. In a letter to Karl Kautsky he said - "It (the reformist Lassellian S.D. program) is in fact a brilliant idea to put German Socialist science, after its liberation from Bismarck's anti-Socialist law, under a new (anti) Socialist law to be manufactured and carried out by the Social Democratic authorities themselves." (Feb. 23, 1891).

## HEALTH INSURANCE - RAMPART OF CONSERVATISM

By 1889 Bismarck had instituted accident insurance, old age pensions and state medicine. German workers, injured and dying by the thousands, fighting for their employers in two world wars, must have been grateful for their "something now" in the form of state-run ambulances and medical services on the battlefields.

On the Allied side of the firing lines, David Lloyd George was explicit about the value to capitalists of keeping wage-slaves healthy, telling the British House of Commons that he could have put one million more men in the trenches if it had adopted his Health Insurance act in 1911.

Further to the German capitalist score. During the destitution of the wallpaper currency and the hungry Thirties, workers must have been comforted by the thought that if they survived to old age they would have a pension to keep them alive a bit longer. They would remain convinced that the horrors of capitalism with immediate demands were far superior to basic social change to a free society.

The dinosaurs of the left can still wax enthusiastically as Ramparts did, over the establishment of a health care program in Saskatchewan the same as one brought in by a conservative German general before Saskatchewan existed as a province. This so-called pioneer Socialist legislation in the 50's by the CCF, was a part of progressive advanced German capitalism when buffalo bones still bleached the Canadian plains, tribal society had barely been extinguished, and the second Riel Rebellion had yet to be fought. (1884). Capitalism's numbered casualties seem to be slow in perceiving the con game. P.T. Barnum's slogan, "There's one born every minute," is still relevant.

## CHURCHILL - "THE WORKERS' FRIEND"

Around the turn of the century, the industrial owner-rulers of the advanced countries seemed to be cognizant of two necessities that loomed large in their self preservation. (1) Maintaining their competitive trade positions against other national rivals through a healthy, productive working class, and (2) to keep the war of ideas against the workers handily won. Both of these aims were to be served by a system of state doles to keep the worst victims of exploitation on their feet, to be further exploited.

In the introduction of Churchill's book "The People's Rights" of 1909, it was noted that 10 years previously "national efficiency was an increasingly fashionable creed, and the welfare of the working classes the subject of intensive investigation." Churchill later wrote in a private letter that -

"IT IS QUITE EVIDENT...THAT THE AMERICAN LABORER IS A STRONGER, LARGER, HEALTHIER BETTER FED AND CONSEQUENTLY MORE EFFICIENT ANIMAL THAN A LARGE PROPORTION OF OUR POPULATION...WHAT IS WANTED IS SOMETHING THAT WILL CO-ORDINATE DEVELOPMENT AND EXPANSION..."

To make more efficient animals out of the British working class, the introduction continues: "Both he (Churchill) and Lloyd George were deeply impressed by the methodical activities of the German government in the field of social welfare." In December, 1908, the president of the British Board of Trade was proud of the program presented to the Conservative Prime Minister who at that time stood at the helm of the good ship capitalism.



- (1) Labor exchanges and Unemployment Ins.
- (2) National Infirmity Insurance, etc.
- (3) Special Expansive State Industries - Afforestation Roads
- (4) Modernized Poor Law i.e. Classification.
- (5) Railway Amalgamation with State Control and Guarantee.
- (6) Education Compulsory until Seventeen.

A year later the cabinet backed these reforms. Churchill (*The People's Rights*), also believed that "the state should increasingly assume the role of reserve employer of labor."

The struggle that persists between those who produce but don't own, and those who own but don't produce has been confined to the conditions of the workers' robbery to date, that is, union struggles over wages and conditions. One of the successful ploys to keep wage-workers thinking that the employer-employee relationship was engraved in stone ten thousand years ago is the propaganda principle of an alleged common interest of all people within the nation. Or as "old Winney" said: "not a class civilization, but a national civilization." To keep the struggle limited to a mere division of the product between those who produce it and those who own it, to keep it away from working class take-over, the accent is always on keeping the class nature of capitalism minimized or intellectually non-existent. As the introduction to *"The People's Rights"* continues: "But at the root of Churchill's concern it is possible to perceive a lurking fear that the failure of the government to satisfy the aspirations of a democratic electorate would sharpen antagonisms and introduce a disastrous era of class warfare." Churchill stressed that the "security of property" (in the means of production and distribution by the capitalist class) did not depend alone on welfare measures for the proletarians, but -

THERE MUST BE ANOTHER GUARANTEE BESIDES THAT. IT MUST BE SUPPORTED BY THE MORAL CONVICTIONS OF THE PEOPLE, AND IF THE MORAL CONVICTIONS OF THE PEOPLE ARE TO BE RETAINED, THEN THERE MUST BE A CONSTANT AND SUCCESSFUL EFFORT TO RECONCILE THE PROCESSES BY WHICH PROPERTY IS ACQUIRED WITH IDEAS OF JUSTICE, USEFULNESS AND SERVICES TO FELLOWMEN. JUST LAWS REGULATING THE ACQUISITION OF WEALTH ARE THE ESSENTIAL FOUNDATION AND ONLY PERMANENT FOUNDATION, BY WHICH THE SECURITY OF PROPERTY CAN BE BASED. (Page 94, emphasis ours).

## A CAPITALIST BOOKKEEPING PROPOSITION

Churchill's deal to the British ruling class was in effect -

YOU HAVE INCREASED YOUR EXPLOITATION OF THE WORKERS BY 10 FOLD, AND SINCE THE WORKERS DON'T KNOW MUCH ABOUT POLITICS IT WON'T COST YOU MUCH TO BUY THEM OFF. YOU SHOULD GIVE 1 FOLD BACK.

He saw the wisdom of the owners of the means of production being able to afford to keep the workers in better shape, because the workers, with the aid of better technology were producing so much more for the owners. In the same book, he expressed a dander to the interests of the strata of too much accumulation of wealth in creating anarchy of growing capitalism, even if he was not aware that this is due largely to the conflict between a socially operated means of production versus class ownership of it. Contemporaneously with his counterpart in Germany, he showed the road that leftists and rightists would travel in the future when he said -

The evergrowing complications of civilization (capitalism) create for us new services which have to be undertaken by the State and create for us an expansion of existing services.

He also promoted the nationalization of British railways.

Another interesting parallel between the phony Socialists of 1974 and the Liberals of 1906 is the following -

The NDP's definition of "Socialism" as spelled out by Walter Young, an avid NDP'er and "historian" at the university of Victoria was enunciated in the Ramparts article as "... a society where the basic necessities of living need not be struggled for, but are considered to be human rights."

While Sir Winston Churchill, the savior of British capitalism on more than one occasion said in a speech in Glasgow, Oct. 11, 1906:

I look forward to the universal establishment of minimum standards of life and labor, and their progressive elevation as the increasing energies of production may permit... (and) I WOULD RECOMMEND YOU NOT BE SCARED IN DISCUSSING ANY OF THESE PROPOSALS JUST BECAUSE SOME OLD WOMAN COMES ALONG AND TELLS YOU THEY ARE SOCIALISTIC. (Maxims and Reflections, page 156, our emphasis).

When the British Labor Party took over the patching up of capitalism from the Liberals (and now share the job with the Conservatives), Churchill admitted as much when he said: "The Socialist movement devoured the Liberal party..." ("Step by Step," p. 137). Which illustrates that he was willing to apply his many talents any way he could to the service of his moneyed masters. He knew the Labor Party modifications to capitalism were not Socialistic, but, like an "old woman" he climbed into the ring and joined the shadow boxers of the right versus the left, to perpetuate the biggest political fraud of the twentieth century.



## CHURCHILL'S "OLD WOMEN" COME TO CANADA

By the time the Co-operative Commonwealth Federation was formed in 1933, a tradition of Liberal-Conservative "politicians in a hurry" mouthing Socialist slogans had been established in Britain and Europe. The founders of the CCF did not have to invent a thing. And the representatives of capital found it unnecessary to pass anti-Socialist laws to suppress Marxist ideas among Canadian workers. In addition to its general propaganda to keep the workers confused Canada's rulers acquired two new allies. The CCF and the so-called "Communist" Party were far more effective in killing Marxism than an anti-Socialist law could hope to be.

of course Bismarck and Churchill were not the only hidebound types who could tell the phonies from the real revolutionaries. Conservatives in Canada were just as well informed. Notably that paragon of right-wing virtue, the Winnipeg Free Press. In an editorial on Aug. 1, 1934 it exposed the CCF when it said:

IT IS POINTLESS TO ANSWER THAT THERE IS A DISTINCTION BETWEEN THE CCF'S 'IMMEDIATE PROGRAM' AND ITS ULTIMATE GOAL. IF AND WHEN THE CCF GETS INTO POWER IT WILL HAVE CHANCE TO INTRODUCE SOCIALISM IF IT WANTS TO. IT'S PROPOSED 'REPAIRS TO CAPITALISM' ARE NOT STEPS IN THAT DIRECTION. THEY ARE STEPS IN THE OPPOSITE DIRECTION, STEPS TOWARD MAKING CAPITALISM MORE EFFICIENT FOR THE OWNERS AND MORE SATISFACTORY TO THE PUBLIC (WORKERS). REPAIRING CAPITALISM IS NOT THE WAY TO BRING IN SOCIALISM. IT IS THE WAY TO PREVENT SOCIALISM FROM ARRIVING.

Some conservatives below the 49th parallel in Ramparts country also partake of this awareness of value to capital of the pseudo-revolutionaries. In "Why should the Rich Back McGovern," that defender of the faith, TIME magazine, during the last U.S. election quoted a rich, Los Angeles manufacturer: "How can a wealthy man go to bed at night knowing that there are five million people going to sleep in this country hungry at the same time," TIME proceeded to explain the extent of the heart-bleeding, the self protection of the "traditional, wealthy liberalism that seeks to help those who are less fortunate - A PRAGMATIC BELIEF THAT FUNDAMENTAL CHANGES ARE NECESSARY IF U.S. (CAPITALIST) SOCIETY IS TO HOLD TOGETHER." (June 19/72, our bracketed inference). And "If McGovern's election will mean that they will have to pay higher taxes, a common reaction (of the informed rich) is: 'We can afford it.'"

It comes as no surprise that according to the Ramparts article, Premier Barrett of the CCF-NDP government of B.C. admitted that he had been influenced by Franklin Roosevelt. But Ramparts probably avoided the same TIME article which quoted another rich man, saying: "PEOPLE ACCUSED

ROOSEVELT OF PLOTTING THE DESTRUCTION OF THE CAPITALIST SYSTEM, BUT THE FACT IS THAT IT EMERGED STRONGER AS A RESULT OF HIS EFFORTS." (referring to Roosevelt's New Deal patching up of capitalism during the Thirties).



It has now been accepted that in provincial politics, the Social Credit Party is merely a new name for the old Conservative Party. Logically, if the running of capitalism is seen through rose-colored glasses as the administration of a classless democracy, or that the wages-prices-profit economy is co-eval with hail storms and blizzards, then the minor differences between the Socreds and the NDP will assume major proportions. But if reality prevails, that these two parties merely take turns running an exploitative arrangement that can be ended by an informed working class, then their differences pale to insignificance.

The facts of the matter are that their joint sponsorship of profit society comprises a fundamental similarity that their superficial differences can't touch. It was only natural that Barrett condemned (what he thought was) Marxism, in the RAMPARTS article, just as vehemently as his openly conservative predecessor would have. The basic harmony of objectives of both these parties is illustrated further in the friendly Socred-CCF administration of the rural provinces of Alberta-Saskatchewan during the late 40's through 60's. They simultaneously governed contiguous populations of the same reactionary precepts that sent Republican representatives to Congress, and finally conservative radical McGovern, from South Dakota in the US.

Social Creditors actually helped the most popular messiah the CCF-NDP ever had, Tommy Douglas, to win his first successful election to the House of Commons as a CCF candidate in 1935. (Victoria Daily Colonist, March 28, 1963).

## MISREPRESENTATION OF A STRAW MAN

The monotonous failures of Social Democratic parties over the generations seem to have forced new leftists of the RAMPARTS type into a corner, which puts them a step behind the old left if anything.

As far as Marxism is concerned RAMPARTS makes a representation of an image of a shadow of a picture of a straw man. It reminds one of Marx's reference to the girl who claimed she was still



a virgin because her baby was such a little thing. RAMPARTS' hair-splitting is of the like that requires the aid of an electron microscope. Here are some examples:

The Tennessee Valley (Hydro) Authority is allegedly a capitalist enterprise because it benefits other businesses only; if it helped the workers (to help the capitalists) then it would be Socialist, no matter that either way there would still be an exploited class and a parasite class; if the workers have a democratic say in the running of industry, that's Socialism; no matter that workers run industry from top to bottom now, for the private shareholders and government bondholders. (Common ownership by society is of no interest to RAMPARTS); If the civil servants (note the term servants!) who ran Saskatchewan's CCF regime had been "idealistic and public minded," it would have been Socialism; If a Social Democratic party is "too concerned about the welfare of private enterprise" it is not Socialist. This is what happened to the NDP in Manitoba, according to RAMPARTS. The government didn't push the right degree of crumbs off the bosses' table to alleviate poverty enough to qualify as Socialist. If Barrett spends "public" funds too lavishly on his and his friends' salaries, this would indicate "a haughty attitude to socialist equality." If Richard Nixon does the same, Socialism is not involved. And so on.

Super profits are capitalistic. Small profits are fair, and Socialistic. If Premier Barrett is called "lame", goes around in his short sleeves, plays football with the boys, he qualifies as a Socialist. This pushes RAMPARTS into the last crevice of the tight corner it currently occupies, e.g., on the days when Barrett wears red socks, he would be a socialist, on the days when his socks are blue, he would be a conservative. And they would hope he continues to wear red socks.

The so-called "Marxist" groups in Canada who condemn the NDP as being state capitalist are in the same reformist camp as the object of their finger pointing. Their Nirvana being one of the previously mentioned finely split RAMPARTS hairs of a workers' state, where the victims of the wages-prices-profits system would continue to pay no attention to these economic prison bars and run their exploitation democratically instead of hierarchically.

Even if all the profits of the investing class were distributed to the poor, there would not be enough to go around, because the total production of the system is restricted by what will sell, that is, by the profit motive, and by waste.

The new horrors that world capitalism throws up, the growing contradictions and miseries, are hopelessly tinkered with by all governing parties of the left, center or right, regardless of the humanitarian names they may attach to themselves. They do so because the world's workers back them on the anti-Marxian assumption that the institutions of this civilization are natural to man, not the trappings of a transitory social form,

and can function for all. Capitalism is only the last of a succession of slave societies that brought man productively out of primitive backwardness to the present material potential of a classless earth of "from each according to his capacities, to each according to his needs."

The NDP in Canada is just a repeater of hidebound clichés unconsciously embraced by all sides of the capitalist spectrum. One conservative (TIM. Madeline) has started calling another (Barrett) "W.A.C. Barrett." The initials are those of his right-wing predecessor, because Barrett, like Bennett, invites outside exploiters by saying, "Business opportunities in this province are fantastic." Marx's social quacks of a century ago are still going strong.

From SOCIALIST STANDARD - May 1974

### OVERHEARD IN THE CLUB WORKERS?

Salt of the earth! Grand chaps! Where would we be without 'em? — They run everything for us. I can go away on a three-months' cruise, confident that when I come back everything will be running smoothly. They make us excellent food, fine clothes, spacious houses, hotels, clubs, yachts, cars. They run our ships and planes and racing stables, keep our country estates fine and neat. All we need to do is look in occasionally — show an interest, express the thanks of the directors and shareholders — they appreciate that. And they never complain — not really. Niggles about wage rates sometimes, of course, but they never actually begrudge us our wealth or complain about how we use it. Proud to work for us, and yet not bitter when we have to lay them off or when they get too old to be useful. That shows real dignity. No doubt about it — hard work, and even hard times, breeds grand people! I'd be proud to be one of 'em — if I had to. Some of the nicest people I know are workers — my valet, for instance.

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## FIFTY-THREE YEARS AGO - FROM

## THE WINNIPEG SOCIALIST

MONTHLY PUBLICATION

LOCAL 3

SOCIALIST PARTY OF CANADA

WINNIPEG March 1, 1921



## WAGES

When this article of wages was written, apparently a depression with high unemployment was in existence. In addition to this, it must be noted that the price of labor power and other commodities was expressed in paper currency, tokens of the money commodity. The dollar had not been devalued in the extent it is today. But in matters of human civilization is one of the low or high tides of its perpetual economic cycle, the following article from the 19th Jan, 1921 issue of the WINNIPEG SOCIALIST gives a complete description of the part played by the wages system in extracting surplus value or profits from the working class, then and now.

## Formula for Poverty

The great majority of the population have no property. They have no means of living except by working for others. They must seek out a master. They must find owners of factories, stores, farms etc., willing to employ them.

The working class is that body of the population which does not possess wealth and are therefore forced to work for employers in order to live. They must get permission from the owners of raw materials, machines, etc., to enter the factories and begin work.

The working class can offer for sale only one thing -- their ability to labor. They have no other possessions to sell except the energy in their bodies. That force of muscle, nerve and brain is their power to labor.

When a member of the working class goes out to seek a job he finds others like himself, equally anxious to work.

## WHO ARE THE PRODUCERS?

The employers need workers to produce things which can be sold. There is only one way to make these things and that is to break the energy of the workers. The raw materials of nature. In extracting the value, value and price of raw materi-

als, wealth is produced in its many forms, such as we see around us. Only one class does this work and so we know that all the wealth of the world is the product of working class labor.

The employers, therefore, must hire workers. They may be hired by the day, week, month, etc. They will receive a certain sum of money called a wage. This is the price of the power of mind and body they sell to the employer.

## THE WORKERS' COMMODITY

The perishable nature of the workers' power to labor drives them to accept the terms of some employer or other. This labor force of the worker is like any other article of merchandise. It is offered for sale on the market. The labor market is like the meat market or wheat or egg market. The articles offered for sale have a price, which changes from day to day. Labor power varies in price according to the supply of it available and the demand for it from the buyers -- the employers. If there are more wage workers seeking jobs than are needed by the masters, the price of labor power -- wages -- will fall. If there are few workers and many jobs, the price of labor power will tend to rise.

But, unlike most other articles for sale, labor power cannot be put on the shelf until a buyer is willing to pay the price asked. A chair can be stored, but labor power will suffer loss of value if the necessary nourishment is not obtained, and will cease entirely, if the body receives no food or warmth.

## REAL WAGES AND NOMINAL WAGES

The wage is the money paid for the working power of the individual. It may be 5 dollars per day in America or three pounds per week in London. It may be five dollars a day at one time in America and three dollars a day at another time. This price or money paid for the use of the flesh and blood of the worker is just the nominal wage. The real wage is what the money wage will buy.



The worker may find that his five dollars daily wage today will buy less than his three dollars formerly did. How much of the necessities of life will the wage purchase: is therefore the real question that decides what the money wage is worth.

#### WHAT IS LABOR POWER?

The wage worker does not sell the work he performs. He is not in a position to sell that. He does not own the work or labor he puts into the raw materials supplied by the employer. Immediately the worker begins to work in the shop he gives up to the employer his labor. He cannot claim any of his work. His labor no longer belongs to him. The wage, therefore, is not the price of the labor or work performed by the wage earner. The wage is the price of his capacity or ability to work. This is properly called labor power. For a certain wage he places this labor power at the employer's disposal for a certain time. He uses his muscles, brain and nerves to make raw materials more valuable by fashioning them to the useful forms required.

#### WHAT DETERMINES WAGES?

How are these wages regulated? What decides the price of labor power? The competition in the labor market only decides the changes in the price. These ups and downs in a worker's wage centre round a certain figure. This real wage or price of labor power is decided just as the price of all commodities are determined--by the cost of production. The labor power of the worker is the power to use the body and mind and is therefore inseparable from him. The cost of production of the worker's labor power is the cost of producing the things necessary to his existence and with which he maintains himself.

The cost of production of labor power is the cost of the food, clothing, shelter, fuel, etc., upon which the worker depends for his life. It also covers the cost of bringing up his children to replace him in the labor market and secure a new generation of wage workers. It includes also the cost of the training of the "skilled" worker to cover the expense involved in the greater time needed to produce the skilled ability.

#### THE COST OF LIVING BASIS

The money wages are different in different countries and cities and differ in one place from time to time. But all over the world the real wage of the worker, the buying power of the money wages, is based upon the cost of living. What it costs the worker to live, according to the accepted standards of living, will be the average wage. That is true of the workers whose standards of living is based upon a rice diet and is equally true of the workers here whose activity demands other food. That is why leading employers are pointing out to the workers of Britain that they must lower their standard of living in order to compete with France and Germany. This

artful ploy is an attempt on "political" grounds to get the workers to accept less wages.

#### PAID AND UNPAID LABOR

The worker generally receives the value of his labor power. Its value being the time necessary to produce the necessities of life to give upon while he works. But the worker produces a greater value than that represented by his wages. If he works eight hours per day part of the time he will be replacing for the employer the wages he receives and most part of the time he will be performing labor for which he receives nothing. This unpaid labor is the surplus taken by the employer and is commonly called profit.

#### THE RELATIVE WAGE

Wages, therefore, represent only a portion of the wealth produced by the worker. If you compare the part paid in wages and the surplus taken by the employers, you can see the relation between the worker's "share" and the total product. The proportion between them shows what the relative wage is, that is to say, what relation the wages of the working class bears to the total wealth produced by them.

Due to the introduction of machinery, the application of science to industry, more scientific shop management, speeding up, piece work and other methods the "share" of the workers gets less and his relative wage falls. These same causes result in rendering "skilled" workers more and more unnecessary. The war showed how quickly "mechanics" could be made and so the worker tends to become a machine minder and no longer does his wage include the cost of the training of the skilled worker.

#### HOW THE WORKERS' "SHARE" IS REDUCED

Women and even children are continually used to displace men and along with the greater use of machinery and weeding out of the less efficient, the competition for jobs grows greater and wage cutting becomes easy. The army of unemployed outside is used by the employer to reduce the wages of those inside and so fear of being workless causes the workers to submit to wage reductions and to sign agreements. The workers have little choice. They do not enter into a free contract, for the menace of starvation for themselves and others prevents free bargaining. The wage contract is not an agreement between equals. It is a penalty enforced upon a propertyless worker by a propertied employer.

#### THE CEASELESS STRUGGLE

Combination amongst workers is necessary and useful in the constant struggles of the workers. But most of these fights are attempts to make the workers wage cover the increased cost of living.

A wage is a badge of servitude and while the wage system remains the employers will act as they do today. They will use their wealth and political



# Inflation



Perhaps confidence in the contemporary attempt at state intervention to make the acquisitive society serve all the people will erode soon. Increasing the currency supply with printing press "money" to stimulate employment, plus other government "controls" over this anarchic system have been researched, publicized, stamped with "scientific" approval and sanctified by Lord Keynes and Dr. Kenneth Galbraith, without much success in stimulating employment.

When Mr. Marx explained that gold was the money commodity, exchangeable with all other commodities, and like other commodities was valued by the amount of socially necessary labor crystallized in it, he merely ascertained a fact of economics pertinent to a society where everything comes out as commodities, including alienated human energy.

power to ensure the subjection of the worker and the smallness of his "share". The unions are trying to effect changes in wages, but not the abolition of the wages system. Even higher wages and shorter hours result in speeding up the workers more and the use of more and better machinery and the careful selection of the most efficient workers, so that the employers are compensated for the increased wages, by greater output. The wage is the price of a commodity possessed by the worker and in selling his labor power to the master the worker is really selling himself piece meal to the employer. His great trouble just now is that the employers won't buy the workers' "one ewe lamb"--his ability to work.

A.K.

In time it became convenient for governments to issue metal and paper tokens of money based on gold value, to replace circulation of gold coins. As governments attempted to ameliorate the turbulence of successive economic crises, they usually (but sometimes not) printed more artificial money than was needed to effect the necessary exchange of commodities in a given period of time. Today's paper dollar is "worth" a small fraction of the dollar that was fixed by original gold standard back in 1870 of 1/21st of an ounce of gold. The present token is closer to 1/150th of an ounce of the real thing.

What this kind of devaluation does to the cost of living and to the workers' faith in the goodness of capitalism can perhaps be compared to what carburetor trouble does to a priest's belief in purgatory. Blind idolatry could yield to a pragmatic enquiry soon. Economics is no more complex than the correct firing sequence on an eight cylinder job, really. And being a matter of life and death for the majority, its understanding would bring much higher returns in effective political action.

"Economist" Dr. Gordon MacEachern, president of the Agricultural Economics Research Council of Canada says that the U.S. and Canadian governments devalued their dollars by 30% compared to other currencies. (Country Guide Oct/73)

In the April 74 issue of the same farmers' periodical, Donald G.M. Cox of the Mutual Life Assurance Co. of Canada approximately concurs when he says that in "1970 the U.S. and Canadian governments increased the money supply at more than twice the rates required by actual growth in gross national production".

My, my, how diligently these politicians are "Fighting Inflation".

Well, that's nothing. Time magazine states that "The Bank of Canada has been keeping pace with inflation by rapidly expanding the money supply--currently at a rate of 18 - 20%. Keeping pace with inflation, by increasing it at the rate of 20% per annum! Wow! And the reason? Again Time explains the government's purpose, to relieve "pressures that could lead to fast rising unemployment".

Like children trying to tinker with a toy they don't understand, "the peoples representatives," are continually disappointed with the machine's lack of performance. Unemployment is not going down, aside from seasonal fluctuations. And the U.S. Gross National Product took a 7.2% nosedive during the last 1973 and the first 1974 quarters. (Victoria Express, Ap.27/74).

To pacify that element out in the boondocks which knows that devaluation is the big culprit in rising prices, the vulgar economist-politicians exonerate themselves by pointing an accusing finger at other countries which are also watering down their tokens. "It's global in character", they explain.



Among the flurry of current strikes by wage-earners trying to keep their places on the treadmill of real wage parity is the one by the postal workers, eight months before the end of their last contract attempt to keep up with rising prices!

The workers' weathervane has not been consciously what one's position has been in society, but rather whether one has been "falling back, standing still or moving ahead" within that position. There has been a rumbling of discontent recently over what Sindlinger's Economic Service seems to indicate: that "from 1957 through 1972 three-fourths of the nation were gaining in their liquidity... affluence. Now only one-fourth of the nation (US) are gaining. One-half are standing still and one-fourth are losing ground because prices keep rising and their income can't keep pace". (Vancouver Sun, May 4/74). Real wages for 75% are not increasing maybe decreasing. These minute changes in the workers' status that they get so concerned about will persist, so long as they continue to disregard their real poverty status as mere sellers of labor power.

The actuality of the workers' overall steady-employment-insecurity is evidenced by their well known attempts to "live" beyond their means. The miserable instalment buying attempting to-make-the-wage-stretch-from-one-pay-day-to-the-next situation is tolerated with a primitive stoicism born out of political ignorance of capitalism. The all important fact, suppressed with an awesome diligence that can be paralleled only by the Medieval Church's success against Copernicus' solar system, is that fluctuating prices do not cause or cure material deprivation. The wages system is the key. Its role is a secret. It is actually a rationing system which invariably keeps the whole class of workers according to the values of their differing types of energy. It has nothing whatever to do with workers' needs or aspirations in relation to society's ability to provide for all.

With Sisyphian doggedness, the John Does of Capitalism, have accentuated the part and ignored the whole. During the Dirty Thirties low point of the cycle, the rallying cry was "higher wages". Now the hymnal is "Lower prices!". The invalidity, impracticality of the wages, prices, profit arrangement and the way it holds back the pro-social potential of today's productive machine does not raise an eyebrow.

Depressions don't cause poverty and booms don't abolish it. They merely increase or decrease its severity in some cases.

When workers peer into the system itself, learn how money functions with wages and the other economic parts to separate them from the wealth they produce in the factories and distribution centres, they will come to grips with the poverty problem for the first time. And the strawman of dancing prices waved in front of their faces nowadays will get the disinterest it deserves.

From SOCIALIST STANDARD - Feb. 1974

## Canadian University Left finds us too Working Class!

The following letter has been sent by our companion party, the Socialist Party of Canada, to three radio stations and the Victoria University Union paper (who have assigned a reporter to investigate the matter).

DEAR SIR,

Universities are commonly considered to be centres of the highest liberal thinking, readily exposing their students to the widest range of philosophy and political thought.

The existing realities should cause quite a jolt to such an illusion.

On December 4th, 1973 the Socialist Party of Canada was informed that the journals FULCRUM, WESTERN SOCIALIST, and SOCIALIST STANDARD were henceforth banned from the University of Victoria Bookstore. Reason? "They are not intellectual enough." It might be interesting to note just what is "intellectual enough" at the University of Victoria. Numerous Leninist, Trotskyist, Maoist, "Communists" and N.D.Pist works find their way onto the bookstore's shelves. Threaded through some of these leftist ideas are scattered ideas of Marx smothered, unfortunately, under an avalanche of counterfeit Marxism. Meanwhile the genuine Marxism of the SOCIALIST PARTY of Canada and its Companion Parties in other countries is "not intellectual enough."

Fortunately the high intellectual plateau of Victoria University's Book store is yet to be achieved in other places for FULCRUM, WESTERN SOCIALIST, and

SOCIALIST STANDARD, are considered intellectual enough to grace the shelves of University libraries throughout the world as well as being regarded as valuable sources by researchers and historians.

Admittedly, when the University of Victoria has two resident ministers with subsidized housing and a history instructor is reported to have told her class that Martin Luther was right when he said indulgences did not have to be paid to get out of purgatory but wrong when he said there was no purgatory, the University is placed in an intellectual light that is out of the reach of the SOCIALIST PARTY of Canada.

One can imagine the reaction if the SOCIALIST PARTY of Canada were to demand a subsidized resident Socialist and that courses in its ideas be taught. Socialists are not so naive to think capitalism's institutions could be put to such a useful purpose, but it is too much when their journals are not even available for those who would wish to buy them.

Perhaps their ideas make Socialists more sensitive to infringements on freedom of speech but whether exposed to Socialist ideas or not most people probably agree that the future of mankind should be hammered out on the anvil of free discussion and debate rather than expressed by tyrants or suppressed by censors.

JIM LAMBLE  
General Secretary



# oil Profits

## AND THE INTERESTS OF SOCIETY

The first function of the media is to support the capitalist class that serves the interests of that class: the bourgeoisie. The means of production and distribution. Its secondary function is to present reality in the degree that this will not interfere with its main purpose. In the field of capitalist propaganda, the most important situation is manufacture and maintain an ideal world order. It seems as if today's society is classless within the nation. This despite the obvious profit imperative and the obvious social disparity between the haves and the have-nots.

Sometimes this asset classlessness is subverted into instances of states. When the Canadian government lifted its cross country freeze on crude oil prices recently, the subsequent tactic used by the media was safely confined to team-sports analogies. The crude oil price increase from \$4.50 per barrel to \$6.00 was hailed as a benefit to the people of the oil producing provinces in Alberta and Saskatchewan, but making trouble for the people in the eastern provinces.

Provinces don't produce oil. Workers at oil rigs in refineries, and in factories where equipment is made do. But the corporations that own the oil and make servants do through to help capital accumulation and perpetuate its classless myth politically are interested to behold.

James H. Gray, in the Victoria Daily Times of Dec. 6/72, reported that the oil royalties that went to the people (government) of Alberta was one-sixth of the oil profits of that oil-rich province. It is estimated that the number of people who own the oil, corporations at about 10 per cent of Alberta's population, this would mean roughly one-sixth of the oil wealth, about 90 per cent of the population while the other five-sixths went to 10 per cent of the people. Not very classless.

However, from the Marxist standpoint of social reality, the situation is more complicated than that. From one aspect, the profits of the oil companies are not exploited from the whole working class per se but from that section that operates the oil extracting process for its owners. But the purpose here is not to determine by how much the oil and refinery workers are fleeced by the share holders. It is instead, to expose the tortuous ideology used to make this industry fit the essentialist image of capitalism as a whole. Mr. Gray told that the Alberta government's oil

taxes "have lavished on the people of Alberta in the form of hospitals, highways, schools, (and) welfare". Quality says otherwise.

The highways of Alberta are noted for being similar to their kind elsewhere. Very inadequate and dangerous. But somehow, they seem to be sufficient to enable enough working class survivors to move it to and from their jobs or producing profits for the capitalist class, and to fulfill as services of transport for raw materials -- and finished goods to market where profits can be realized. In the same vein, hospitals are inefficient over-crowded places. Doctors over-worked, facilities inadequate, but somehow the working class is medically patched up enough to keep the surplus wealth rolling in for its masters.

Schools are an inevitable expense in a modernized society where, unlike slaves of the past, the modern proletariat must be able to help operate a complex and technical productive apparatus. He is compulsorily trained and socialized in childhood for his involuntary adult career. Well-fore, the last of the four benefits "lavished on the people" is a new name for the old deal, and is noted for its stringency. No wonder. It is paid by the haves to the have-nots. The haves did not get that way by being generous souls, but by being owners of the means of production, thereby living off the labor of those who don't own. Like hospitals and schools, notorious for keeping workers useful to capital, by keeping them, when necessary, able to function in the factories and on the farms.

Consequently, the economic reality, hidden as it is below the surface, sores of capitalism is just as well as its visible face. The one-sixth of the total lost reaped from the workers in the oil industry of Alberta and taxed by the government is not "lavished on the people" but is instead spent on the institutions of the whole capitalist class. The same exalted process prevails in the rest of the industrialized world. The few workers in Alberta who might have minute savings accounts, undoubtedly found them to be completely unaltered by the bounty allegedly showered upon them by the oil monopoly taxes.

### JUGGLING TAXES HELP TOO

Juggling of words is not enough to keep the system oiled and the workers faithful. Juggling taxes helps too. The governments of Saskatchewan, Alberta and B.C., faced with rising auto gas prices following the crude oil increase, have announced almost in chorus that they will reduce their hidden taxes on gasoline, largely to the extent of the impending increase in price. This is to keep the price that workers have to pay for gas at close to its present level. Lost government revenue from gasoline taxes can be recouped on an overall increase from oil royalties.

This move is likely a heartening one for profits, oil and otherwise, as follows: (1) The price increase on crude keeps oil profits up. (2) It keeps taxes to administrators of capitalism up.

# STANLEY CUP



To those who love the game of hockey, these are not mere victories, even play or played it with varying degrees of skill. The last game of the Stanley Cup must have given them a rich and feeling.

Reverentists might be looking for someone to blame in effect for what happened - players, coaches, Schultz, fans - anyone. But a calm, cool, socialist analysis might shed some light upon the subject.

Facts: Games with lots of fighting and brutality draw a bigger gate than the legitimate variety. Therefore blame promoters? But promoters have to pay accounts and satisfy shareholders who may know nothing of the game.

Facts: Players do the fighting and stick swinging. Therefore blame players? But players are under considerable pressure in a rather short term career to get contracts renewed etc. and hopefully provide some security for themselves and their families.

Facts: Referees permit a great deal of infractions that results in this violence to do on. Therefore blame the referees? But as has been proven in experiments, the mind of a human being is a very fragile thing. Referees are not crooked. But just imagine all the things that are feeding into a referees mind - "Shareholders want profit. Promoters want big gate. Violence brings a big gate. If I continuously ref. games that do not draw big gates my contract may not be renewed." None of this may not even get past the subliminal but such a cross fire of thoughts is bound to have considerable effect upon the almost instantaneous decisions a referee has to make.

Facts: Fans applaud and encourage violence. Therefore blame the fans? But the fans come from demoralized environments where they get little or no chance to express themselves creatively. They are also subdued by superiors in their pursuit of survival in such a circumstance where they have no way to strike back. So their body chemistry keeps somewhat of a precarious balance by striking back vicariously.

Run out of blames? Perhaps it is not a person or group of persons, but rather a circumstance. Is the circumstance not the commodity system itself?

No one can say, for sure, how many good players will drop out because of the ugly turn it will be taking, nor can they be blamed for doing so, but one thing in the monstrosity is in harmony. It was most appropriate that the destruction of a sport and sportsmanship should be preceded by a song, pandering to ignorance and prejudice, sung by a old whore.

Some think that this is all the working class can understand. But they have been presented with the old Henry Ford choice. They have been shown nothing else. It is time more people made more effort to show them something else.

(3) Holes keep general wages down by keeping the cost of an important ingredient of worker maintenance down -- automobile fuel.

On the capitalist political front, the useful class remains imbued with "the fairness of it all," and the alleged common interests of current society. They can be relied upon to make democratic sacrifices in the future to conserve fuel in potential "energy shortages". The fairy tale that governments serve all the people can be rivetted more securely in their minds, both from the old-time, free enterprise mystique of Alberta (with a Progressive-Conservative government) and the newer, state capitalist-welfare fiction of Saskatchewan and B.C. (with NDP governments). How can the capitalist class lose, when it keeps its working class safely tucked away in its ideological pockets as it does?



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## The Wonder of it All

### THE RICH ARE INDISPENSABLE

Overheard on a CBC Radio broadcast, Feb. 15/74, "I believe people are put on this earth not to enjoy themselves, but to do something for society your fellow man and yourself. People should work. I think I've made a contribution". Lord Thompson, multi-millionaire newspaper magnate, giving advice to high school students.

On the other hand, the "Young Socialist" of Oct/73 reports that: "Eleanor Ritchey, a Quaker State Oil Corp. heiress left her entire \$4.5 million estate to her pets -- 150 stray and show dogs". To help prove that neither stray dogs nor rich people are instrumental in the production of wealth, but by merely being alive do participate in owning and accumulating it, the report continues:

"While her two half-sisters and half-brother fought the will in court, the estate grew to \$14 million, and some of the dogs died".

Now it is clearer just what kind of work and whose work Lord Thompson was talking about, also what he means by "society" and "your fellow man".

### IF SLAPPED ON ONE CHEEK....

An elderly couple forgot to lock their car doors while shopping recently. A thief stole from it -- 6 rose bushes, a pair of eye glasses, a book, 2 small, potted plants, a package of rose food, and a large Canadian flag.

In a letter to the editor of a local paper, the woman said)

I wish the thief good luck in growing our roses. But I am very upset to lose our flag. Being senior citizens on small income, but proud of being Canadian and our flag. If they would mail it to the below address it would be appreciated.

Since the international capitalists who own Canada, and all other countries, invest their capital in whatever country that bring the highest returns, they don't get excited over flags. They are quite content to own countries, while some workers apparently have been clobbered so hard by the system that they must hug a flag, the symbol of their defeat. According to Statistics Canada there must be some resident parasites too. Last year's figures indicate that the top fifth

of the population received an income 16 times higher than that of the bottom fifth.

Getting back to the destitute flag-waver whose poverty should take priority, the thief's or the pensioners'? So capitalism in all its glory and irreconcilable contradictions supports an unproductive army of judges, jailors, lawyers, policemen etc., to "solve" questions like this, while protecting the means of production that is owned by the few.

### IT MUST BE THE DAMP ATMOSPHERE

News item from Toronto: "Ontario's Conservative government has brought down an \$8.3 billion budget it claims will help the little man facing the prospect of a 10 per cent inflation this year. To help pay for the package, which includes guarantees for an estimated 310,000 elderly and disabled persons, the government is increasing taxation on resource companies and speculators." (Victoria, Ap. 12/74)

Strangely to say, the same program in B.C. is called "Socialism".

### THAT'S NOT WHAT OUR TEACHER TOLD US IN SCHOOL

"How can a federal building be private property?" asked a spokesman for transient laborers who slept in an Ottawa government owned house in Pacific Rim National Park without asking "the people of Canada" for permission. The house had a private property sign on it. For illegally using "property that belongs to everybody" they were arrested by the peoples' RCMP and had peoples' jailhouse lodgings inflicted upon them for one night. The men were protesting the housing shortage in the Tofino, B.C. area. In such ways is the fond ideal shattered by the miserable real.

### SO Is a Man Who Spends it in Church

"A man who spent his weekend fishing in a beautiful area is more productive on Monday morning than the man who was relegated to spending his weekend in a beer parlour."

So said Ed Mankelaw, president of the B.C. Wildlife Federation at a symposium of the forest industry, labor, municipal and environmental groups sponsored by the B.C. Chamber of Commerce.

Share and bondholders take heart, the environmentalists and the teetotalers have had your profit interests in mind all along.





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#### ENQUIRY FORM

To the SOCIALIST PARTY OF CANADA, Box 4280, Stn. A, Victoria, B.C. V8X3X8  
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The victims of the present social system cannot change it until they first understand it. On the right is a group of principles - a capsule analysis of capitalism, and what must be done to change it.

### OBJECT

*The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.*

### DECLARATION OF PRINCIPLES

The Socialist Party of Canada holds:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., lands, factories, railways, etc.), by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.

2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle, between those who possess but do not produce and those who produce but do not possess.

3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.

4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.

5. That this emancipation must be the work of the working class itself.

6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and the overthrow of plutocratic privilege.

7. That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interests of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.

8. THE SOCIALIST PARTY OF CANADA, therefore, enters the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and calls upon all members of the working class of this country to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to



## ELECTION '74

# A SIMPLE PROPOSITION

## BY THE SOCIALIST PARTY OF CANADA

There are many people who regard the pretenses of the major political parties as being so irrelevant to majority interests that they may as well not bother voting at all. The "Just Society", "Participatory Democracy", "The Land is Strong", poverty investigations, lowering or raising taxes, interest rates, prices, wages, regional disparity, nationalization, U.S. ownership, and helping "the little man". These are some of the useless slogans and band-aids that have been or are being offered. But there is something worth voting for. Since the Confederation of various business areas into one Canada, there has been a continual trading of political office by the Liberals and Progressive Conservatives, and no let-up of social problems for the majority of people who own no means of production and distribution and who must sell their abilities to employers, state or private. The last two years have witnessed Liberal policies "improved" or partly replaced by New Democratic Party, balance of power policies. It was not the lack of a government majority of any party alone that caused a new election. Hidden social problems, untouched by the Liberal NDP government with its Conservative and Social Credit loyal opposition were as obvious as usual. Thousands of New Left young people in splinter movements, including the Russian and Chinese ideologies subscribe to chameleon like reflections of the basic ideas of the big Parties. Decorated with revolutionary phraseology, their beliefs leave the basic social relationship of capitalist class and working class firmly in control.

If tinkering with effects could possibly be useful, then success would have been achieved long ago. The point is that only basic change, that is the change to common ownership and democratic control by the whole of mankind regardless of race or sex is relevant to the interests of today's majority. Not controlling the prices of buying and selling, but production for use; not revaluing or devaluing currency, but free distribution according to need; not raising wages but abolishing the forced - labor - wages - system in favor of voluntary work according to ability and social responsibility. A co-operative society motivated by the conscious self-interest of all people.

UTOPIAN? Only if one is not aware of the social nature of humans and their ability and desire to co-operate for an enjoyable life for themselves, if they know how. Only if one is not aware that the wages, prices, profit arrangement is economically a world system involving not Canada alone, but Russia, Europe, China, USA, etc., a system

which is no longer a key to man's progress. International capitalist economic forces cause problems for the world's workers, problems ineffectually coped with by isolated national governments managing semi-chaos. Each using its coercive state forces to protect the privileged and war against rival capitalist states. A system whose priority is profits first - human needs after, if they can be fitted in. There is no way that capitalism can be run so that profits come second.

Present technical and material resources make fulfilling lives for all people a practical proposition if they were channeled to that purpose. The political innocence of the suffering masses is the problem. The scale of the job demands action co-ordinated globally, by a conscious, democratic sapiens with a common interest. This of course will have to be preceded by a political learning process, followed by electoral action in the Parliaments of the earth.

The concept of real Socialism has been kept alive among a few by the Socialist Party of Canada and Companion Parties in other countries. It has not been double-spoken into complete oblivion by the media and seductive counter attractions of the openly capitalist Parties and Leftist betrayers. More workers are learning that being married to the capitalist class is a very unequal partnership, including the fringe benefits. The alleged good life looks better on paper than it does in experience. They can learn more by consulting the literature of the Socialist Party of Canada, which is the literature of the alternative, - social revolution. Something worth voting for.

Due to very limited working class support the Socialist Party of Canada is not practically able to field any candidates in this election. Unfortunately, therefore, there will be no alternative to present society on the ballot. Those who have seen through the hopelessness of today's society can only show their opposition by writing in SOCIALIST PARTY OF CANADA across their ballot. Better still prepare for tomorrow. Put your support in the only place where it will count.

Phone now: 479-2626 382-5927 479-4665

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